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***Christianity and the state in Asia. Complicity and conflict.* Edited by Julius Bautista and Francis Khek Gee Lim. (Routledge Studies in Asian Religion and Philosophy, 4.) Pp. xi+219 incl. 4 figs. London–New York: Routledge, 2009. £85. 978 0 415 48069 7**

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man, then it certainly does sustain the rather austere analysis of Butterfield's religious and intellectual imperatives given above. More than this, and more important than this, the end results fully justify Michael Bentley's immense labour on the subject, producing a study which is a pleasure to read as well as an education. This is a splendid book.

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Christianity and the state in Asia. Complicity and conflict. Edited by Julius Bautista and Francis Khek Gee Lim. (Routledge Studies in Asian Religion and Philosophy, 4.) Pp. xi+219 incl. 4 figs. London–New York: Routledge, 2009. £85.978 0 415 48069 7

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Much has been made in recent years of a 'southern shift' in global Christianity, away from the weakening Christian institutions of the global north and towards Latin America and Africa, where in many regions Christianity's demographic and cultural strength is on the increase. Asia appears as something of an anomaly in this north-south model, its Christians more often than not greatly outnumbered by those of other religions (or none), facing governmental ambivalence or even hostility. From this difficult, complex situation, comes the 'complicity and conflict' explored in this multi-disciplinary set of essays. The core contention here is that models of 'southern' Christianity based in the Latin American and African experiences simply do not apply in Asia, least of all the idea that Christianity functions largely independently of state structures: instead, so the argument goes, Christianity gets its diversity in Asia precisely from the multifarious ways in which, over many decades, it has had to work with (sometimes helping to bring about the demise of) a broad range of political conditions all with long and tangled historical roots. One might ask whether amidst this great diversity in the region the concept of 'Asian Christianity' really makes sense at all. Perhaps wisely, this volume avoids pushing its luck here, instead focusing mostly on telling examples of the relationship between Christianity and the state in particular countries or subregions: south-east Asia, Japan, Tibet, India, China, the Philippines, Singapore and South Korea. The examples are well chosen, ranging from religious and cultural dimensions of post-war reconstruction (Japan) and the aspiring secularism of a post-colonial state (India), to the Catholic Church's interventions in politics and its attempt to cast what the state would like to see as a public health issue (HIV/AIDS in the Philippines) as one of sexual morality and therefore part of its 'territory'. The chapters here are brief, engaging, and come with useful bibliographies, making this a worthwhile introductory offering for a global Christianity audience (especially given the general predominance of work on Africa and Latin America), an 'afterword' for students of colonial-era Christian mission, and possibly good material for political scientists looking for case studies of how minority religious groups interact with states.

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